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THE  
CATECHISM  
OF  
THE CHURCH  
OF  
ENGLAND,

WITH NOTES EXPLANATORY; FOR THE USE OF  
YOUNG PEOPLE.

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A NEW EDITION,

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By A. CROCKER.

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*"The CHURCH CATECHISM is a short, but sufficient  
Institution of the Principles of the Christian Religion."*

WAKE.

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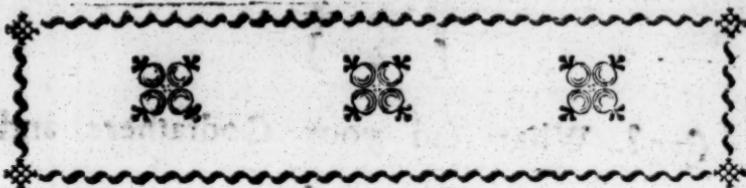
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CATECHISM &c.

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*Question.*

WHAT is your Name ?

*Ans.* N. or M.

This name was given, not only to distinguish me from others of the same Family ; but also, to be a constant Remembrancer to me of my being admitted to the Society of Christians : and is, therefore, called my *Christian* Name.

*Quest.* Who gave you this Name ?

*Ans.* My Godfathers and Godmothers, in my Baptism, wherein I was made a Member of Christ, the child of God, and an Inheritor of the Kingdom of Heaven.

Baptism I understand to be a solemn Covenant between God and myself ; by which Covenant (upon certain Conditions to be performed on my part) I am admitted a Member of Christ's Church ; and am promised the Inheritance of a Kingdom of eternal Happiness, in Heaven, after this life.

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*Quest*

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*Quest.* What did your Godfathers and Godmothers then for you ?

*Answ.* They did promise and vow three things, in my Name : First, that I should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh : Secondly, that I should believe all the Articles of the Christian Faith : And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

These three things which were promised, on my behalf, at my baptism, I apprehend, describe the whole of a Christian's Duty : The first implying a general and absolute renunciation of every kind of Sin : The second implying a belief of all those important Truths, in the Holy Scripture, which repeat the Duty and Interest of Mankind, briefly summed up in the *Apostles' Creed* : And the third implying an obedience to God's Will, as revealed in the same Scripture ; particularly in that Summary thereof called the *Decalogue* or Ten Commandments.

*Quest.* Dost thou not think that thou art bound to believe and to do, as they have promised for thee ?

*Answ.*

*Answ.* Yes verily ; and, by GOD's help, so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto GOD to give me his Grace, that I may continue in the same unto my Life's end.

I am persuaded that the Covenant which my Sponsors entered into, in my name, at my baptism, is consonant to the Will of GOD and the Gospel of Christ ; therefore I consider it my indispensable duty to fulfil the Terms and Conditions of that Covenant ; and am resolved, by the Grace of GOD, to endeavour after a faithful discharge thereof. And I will always hold in grateful remembrance the goodness of GOD in thus admitting me to a covenant with him ; a Covenant whereby I only am to be profited, and which very highly concerns my present and future Happiness.

*Catechist* Rehearse the Articles of thy Belief.

*Answ.* I BELIEVE in GOD the Father Almighty, Maker of Heaven and Earth :

And in JESUS CHRIST his only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered, under *Pontius Pilate*, was crucified, dead, and buried ; He

descended into Hell; the third day he rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the Body; And the life everlasting. *Amen.*

*Quest.* What dost thou chiefly learn in these Articles of thy Belief?

*Answ.* First, I learn to believe in God, the Father, who hath made me, and all the world.

The foundation or ground work of Faith is this; that there is a supreme, spiritual Being, infinitely perfect in Power, Wisdom, Justice, Mercy, and Goodness; whom we call God. I believe, therefore, that this great Being is the Creator of the Universe, the Maker and Preserver of Mankind, and of all other Beings, both in Heaven and Earth; and that he is, and ever will be, the sovereign Disposer of the Universe.

Secondly, in God, the Son, who hath redeemed me, and all Mankind.

**Faith in the Son of God** (Jesus the Messiah, who existed with the Father from all Eternity) consists not only in a belief of his coming from Heaven and existing here on Earth; of his being put to death; and, after that, of his rising again from the dead and ascending into Heaven &c. but in believing him to be the Saviour of Mankind, by his Precepts and Admonitions, conveyed to us through the Gospel; by his Obedience unto Death; by his Resurrection from the dead; and by his continual Mediation between God and us.

Thirdly, in God, the Holy Ghost, who sanctifieth me, and all the elect people of God.

Faith in the Holy Ghost consists, principally, in this, that he is the Sanctifier of God's People, by illuminating their Minds, and rectifying their Wills and Affections, according to the Dictates of the Gospel of Christ.

Beside these three grand Articles of my Faith, are the following.

I believe that the Church of Christ is catholic or universal: in other words, that it is a spiritual Society of Christian people throughout all the World, united Christ as their head, and to one another as members: for, (as the holy Scripture saith) "*They, of all Nations, who fear God and work righteousness are (through Christ) accepted with him.*"

I also believe that the Communion of Saints, or joining with holy People in the worship of God, is both profitable and necessary.

I believe that, hereafter, enough of my present natural Body shall be raised from the dead to constitute a glorified one.

I believe that this glorified Body will, then, be re-united to my Spirit, and never more be separated from it.

And I believe that a strict adherence to these Articles of Faith, and the living a life conformable thereto will, through the Merits of my Saviour, obtain for me full and perfect forgiveness of all my Sins. In which Articles of my belief, I pray God to continue me steadfast unto my Life's end.

*Quest.* You said that your Godfathers and Godmothers

Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.

*Ans.* Ten.

*Quest.* Which be they ?

*Ans.* **T**HE same which God spake in the twentieth Chapter of *Exodus*, saying, I am the LORD thy GOD, who brought thee out of the land of Egypt, out of the house of bondage.

I understand that each of the Commandments contains a negative and an affirmative Precept; for where any particular Sin is forbidden, in them, I apprehend the Duty opposite to that Sin is required; and where any particular Duty is required, the Sin opposite thereto is forbidden.

I. Thou shalt have none other Gods but me.

By this Command, I understand that there is a supreme Being whom I ought to adore and serve; a Being who is eternal and omnipresent; of infinite Power, Wisdom, and Goodness: by whose Power and Wisdom all Things were made, and by whose Goodness they are preserved: and I know that there is no other Being of equal Power and Goodness, or that is entitled to like Adoration and Service. The negative part of this Command is, that I must not pay to any other Being that Homage which is due to the great GOD alone; and the affirmative is, that I ought at all seasonable times, to be ready to adore and serve Him, in the best manner I am able.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I, the LORD thy GOD, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

As the first Commandment informs me of the divine Object of Worship, this directs me in the manner of worshipping him aright; to wit, not by such gross Representations as Images or Pictures of him; but in a manner that may not misbecome so great a Being as GOD is; who, as his blessed Son tells me, "*Is a Spirit, and must be worshipped in Spirit and in Truth.*" As much as to say, I must worship him, not only with my Tongue but with all my Mind and Soul: I must love him for his Goodness; fear him for his Greatness; trust in him for his Faithfulness; and adore him for all his divine Perfections. — The negative part of this Command forbids me from prostrating myself before any false GOD, or any gross representation of the true one; and the affirmative part informs me, that, in all Addresses to the Deity, bodily adorations are to accompany and be consonant with the inward Reverence and Devotion of the mind.

III. Thou

III. Thou shalt not take the Name of the LORD thy GOD in vain : for the LORD will not hold him guiltless that taketh his Name in vain.

This Commandment forbids my calling on the sacred Name of GOD, on slight or trivial occasions, in common Conversation, and in rash and profane swearing and cursing: it also, in a more especial manner, forbids my calling GOD to witness a Falshood; which, in effect, is done by taking an Oath falsely: This being the negative part of the precept, I understand that the affirmative part requires me to make use of the Name, Titles and Attributes of the great GOD of Heaven and Earth with solemn Reverence and Regard; and never to mention them but on serious and important occasions.

IV. Remember that thou keep holy the Sabbath-day, Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested  
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the seventh day ; wherefore the LORD blessed the seventh day, and hallowed it.

The manner of sanctifying and keeping holy the Sabbath day, is by refraining from all worldly Concerns on that day : resting from all bodily Labour, except works of absolute necessity or charity ; and by employing the time in the holy exercises of Religion ; such as attending on the public Worship of GOD, in the assemblies of his Saints ; duly performing the Offices of private and secret Devotion ; as Reading, Meditation, Prayer, &c. The affirmative part of this divine Precept naturally infers the negative ; for, as one enjoins the worshipping of GOD on the Sabbath day, the other strictly forbids the neglect of that Duty, or the prostituting the day to secular or sinful purposes.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

By honouring my Father and Mother, I understand, is here implied the giving all due Respect not only to my natural Parents, but, also, to all my Friends and Benefactors ; to all my Superiors, both in religious and civil Offices ; and, in short, to all that are in any wise above me in Place, Parts, Power, Age, or Office. The affirmative part in this Precept very clearly infers the negative, viz. that I must by no means dishonour those to whom I ought to shew Esteem and Respect.

VI. Thou shalt do no Murder.

The great thing prohibited in this negative precept, is the wilful destroying my own life, or the taking away, or attempting to take away, the life of another, unjustly ; or even offering any kind of violence to the person of another. The affirmative part implied is, therefore, the preservation of my own life. and the

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rendering to Mankind all such good offices, as shall be in my power, which tend to the preservation of their lives or the promotion of their welfare.

## VII. Thou shalt not commit Adultery.

This negative Precept strictly forbids the debasing of myself by adultery or fornication of any kind; and not only so, but, in the affirmative sense, it requires me to promote and encourage Chastity as much as possible, in myself and others.

## VIII. Thou shalt not steal.

The thing which, by this Precept, I am commanded to avoid is the depriving any Person (either by force or fraud) of any thing which by his own industry and God's blessing he has obtained, or may justly call his. And the great thing required of me, in this Precept, is Justice, Honesty, and Fair-dealing, with all Mankind; and the permitting them quietly to enjoy all their lawful Possessions.

## IX. Thou shalt not bear false Witness against thy Neighbour.

The thing which this negative Precept forbids is my injuring any one in his Reputation or Property, by any false Testimony, either in Courts of Judicature or common Discourse. Taken affirmatively, it commands me to use my utmost endeavours to preserve the good Fame as well as Property of other People, by declaring the Truth, when ever occasion requires.

## X. Thou shalt not covet thy Neighbour's house, thou shalt not covet thy Neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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This tenth and last Precept forbids my coveting or irregularly desiring the Things which belong to others. And as irregular Desires after the Goods or Possessions of others arise chiefly from discontent in the station of life in which it hath pleased divine Providence to place me, I am here instructed (after using my own Industry) to be content with what I have, and to place an absolute Confidence in GOD; who has promised he never will forsake those who trust in him.

*Quest.* What dost thou chiefly learn by these Commandments?

*Ans.* I learn two things: My duty towards God, and my duty towards my Neighbour.

Solomon tell us that "*To fear GOD and keep his Commandments is the whole Duty of Man.*" The four first of these Commandments teach me my Duty towards GOD, and the six others relate to the Duties I owe to Mankind.

*Quest.* What is thy duty towards GOD?

*Ans.* My duty towards GOD, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy  
Name

Name and his Word ; and to serve him truly all the days of my life.

The loving of GOD with all my heart, &c. the Saviour of Mankind informs me, is the great Commandment of the first Table. And this is manifestly true ; for such love as that which I owe to GOD, necessarily includes the believing in him ; the fearing of him ; the worshipping of him ; the duty of giving him Thanks ; the placing an absolute trust and confidence in him ; the honouring his holy Name and his Word ; and the serving of him with sincerity and truth all the days of my life.

*Quest.* What is thy duty towards thy Neighbour ?

*Answ.* My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my Father and Mother. To honour and obey the KING, and all that are put in authority under him. To submit myself to all my Governors, Teachers, spiritual Pastors and Masters. To order myself lowly and reverently to all my Betters. To hurt no body by word or deed. To be true  
and

and just in all my Dealings. To bear no Malice nor Hatred in my heart. To keep my Hands from picking and stealing, and my Tongue from evil-speaking, lying and slandering. To keep my Body in Temperance, Soberness, and Chastity. Not to covet nor desire other men's Goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

The blessed Saviour, also informs me that the loving of my Neighbour as myself, or in other words, the doing to others as I would they should do unto me, is the full Commandment of the second table. This love towards my Neighbour teacheth me duty to my Parents ; Obedience to my Sovereign, and to his Officers who bear his authority ; Submission to my Spiritual Pastors ; and Reverence to my Superiors ; it also forbids me from offering any violence to others ; it teacheth me Truth in my words, and Justice in my Dealings ; Honesty of Intention as well of as Action ; it also teacheth me Temperance, Sobriety, and Chastity : it keeps me from coveting the Possessions of others ; and lastly it teacheth me Industry, and Contentedness in whatever station Providence shall see fit to place me.

*Catechist.* My good child, know this, that thou art not able to do these things of thyself,

nor

nor to walk in the Commandments of God,  
and to serve him without his special grace,  
which thou must learn at all times to call for  
by diligent Prayer. Let me hear, therefore,  
if thou canst say the LORD'S Prayer.

*Ans. I am truly sensible of my inability of discharging my Duty to GOD and Mankind in the manner I ought, without the Assistance of Divine grace. Or of acquiring such things as are necessary for my well-being in this World and that which is to come, without the favour of Providence: I therefore pray to my heavenly Father in the words of his well-beloved Son, saying,*

OUR Father, which art in heaven; Hal-  
lowed be thy Name. Thy Kingdom come.  
Thy Will be done in earth, as it is in heaven.  
Give us this day our daily Bread. And for-  
give us our Trespases, as we forgive them  
that trespass against us. And lead us not into  
Temptation; But deliver us from evil; For  
thine is the Kingdom, and the Power, and  
the Glory, for ever and ever. *Amen.*

*Quest.* What desirest thou of GOD in this Prayer ?

*Answ.* I desire my LORD GOD, our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto GOD, that he will send us all things that be needful both for our Souls and Bodies ; and that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save and defend us in all Dangers, ghostly and bodily ; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our LORD *Jesus Christ* : and therefore I say Amen. So be it.

This divine Form, (to speak of it in general Terms) contains all the Requisites of perfect Prayer: *viz.* Invocation, Petition and Praise. The Preface, "Our Father which art in heaven," not only assures me of GOD's fatherly Care and Affection towards me; but also reminds me of the filial Love and Duty which I owe to him. The six Petitions therein (three whereof are for the Glory of GOD, and three for the Good of Mankind) contain nothing but what is necessary for Man to ask, or fit for the Father of Mankind to grant. And the Conclusion expresses becoming Praise and an humble adoration of the Divine Attributes and Perfection. To speak more particularly of this excellent Prayer: The object of Worship is the Great GOD, the Creator of the World, the Maker and Preserver of all Things, and the Author of all Good; Him I am encouraged to address under the endearing Title of Father. The things I ask him to grant unto me (and indeed to all Mankind) are,

*First*, Grace, or, in other words, such a Portion of supernatural aid and strength as will enable me to adore his Name, his Attributes, and his Perfection; to pay all such Homage and Service as is due unto him, in order to the exaltation of his Kingdom of Grace and Glory: and to live in such obedience to his Will, and observance of his Laws as becomes a Creature of his Hand, a Monument of his Power, and a Dependent on his Beneficence.

*Secondly*. I pray that he will grant unto me all things that be needful for my Body as well as my Soul; that he will "*Feed me with food Convenient for me,*" and grant me such a Portion of the Conveniencies of Life, in general, as to him shall appear proper and necessary. That he will extend his Mercies, even to the forgiveness of my Sins; in such manner as I forgive those who have trespassed against me. That he will save and defend me in all Dangers, ghostly and bodily. *viz.* that he will not suffer me to fall under any Temptation, or Trial too great for me to bear. And lastly that he will preserve me from the final Consequence of Transgression; which is, Everlasting Death.

And I have such assurance of the Power and Goodness of my heavenly Father as gives me full hope (nay confidence) of obtaining those things, provided I live under the Direction of his Laws and perform the Duties he requires of me. To him, therefore, I would ascribe all Honour, Power, and Dominion, both now and ever.

*Quest.*

*Question.*

**H**ow many Sacraments hath CHRIST ordained in his Church ?

*Ans.* Two only, as generally necessary to salvation ; that is to say, Baptism, and the Supper of the LORD.

When the Saviour of Mankind gave his Apostles their Commission, he did it in these words, " *Go, teach and baptize all Nations* " &c. And at his last Supper with them, he gave them Bread, and said, "*This is my Body*:" and after Supper, he gave them the Cup, saying, "*This is my Blood of the New Testament* ; "*Do this in Remembrance of me*."

*Quest.* What meanest thou by this word *Sacrament* ?

*Ans.* I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by CHRIST himself, as a means whereby we receive the same, and a pledge to assure us thereof.

A Sacrament being designed to bring or keep in remembrance some spiritual Favour conferred on us, there must be an outward sign, or some bodily thing to represent it to our Understandings : and further, this representation of a spiritual Favour must be of CHRIST's own ordination or appointment.

*Quest.*

*Quest.* How many parts are there in a Sacrament ?

*Ans.* Two : the outward visible Sign, and the inward spiritual Grace.

As hath been before observed, the two things necessary in a Sacrament are the outward Sign, and the ground or Expectation of inward and Spiritual Grace, to be bestowed on us from Heaven.

*Quest.* What is the outward visible sign or form of Baptism ?

*Ans.* Water : wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

The outward use of Water in Baptism is a Sign of the inward washing of the Soul from the pollution of Sin: And its being used in the name of the Father, Son, and Holy Ghost, implies a firm belief in the three persons of the Holy Trinity.

*Quest.* What is the inward and spiritual grace ?

*Ans.* A Death unto Sin, and a new Birth unto Righteousness : for, being by nature born in Sin, and the Children of wrath, we are hereby made the Children of grace.

As a natural Death implies the separation of the Soul from the Body, so this Death unto Sin implies the Separation of the Soul from Sin. A new Birth unto Righteousness naturally follows this Death unto Sin, provided the person baptized fulfils his part of the Covenant, by endeavouring to perform the Duties required, 21

*Quest.* What is required of persons to be baptized ?

*Ans.* Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of GOD made to them in that Sacrament.

The two grand Obligations of the baptismal Covenant, *Repentance* and *Faith*, very naturally infer the Duty of *Obedience*; for if I sincerely repent of my transgressions, and have steadfast faith in the promises of GOD, I shall certainly live under the directions of his commandments, in future.

*Quest.* Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

*Ans.* Because they promise them both by their Sureties : which promise, when they come to age, themselves are bound to perform.

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Though actual Repentance and Faith be not within the Power of Infants, yet it is highly proper they should be admitted to the privileges of Baptism under Guardians for these things. If the acts of a Guardian, performed for the good of a Minor, in temporal affairs to be held legal, profitable, and binding, much more so ought they to be when performed with a view of promoting his eternal Welfare.

*Quest.* Why was the Sacrament of the LORD'S Supper ordained ?

*Ans.* For the continual remembrance of the Sacrifice of the Death of CHRIST, and of the Benefits which we receive thereby.

All great and worthy actions, which signally promote the welfare of Mankind, ought to be held in remembrance: particularly so ought the Death of CHRIST, that great Sacrifice, which was offered to, and accepted of GOD as an atonement for the Sins of Mankind. The Benefits derived to us, from the Sacrifice, ought likewise to be held in perpetual Remembrance.

*Quest.* What is the outward part or sign of the LORD'S Supper ?

*Ans.* Bread and Wine, which the LORD hath commanded to be received.

Bread and Wine are the Elements appointed for the representation of that sacred Tragedy, the bruising the Body and spilling the Blood of our Redeemer: for at his last Supper, with his select Friends, he commanded that they should use these very Emblems in such particular manner in Remembrance of him.

*Quest.*

*Quest.* What is the inward part, or thing signified ?

*Ans.* The Body and Blood of *Christ* which are verily and indeed taken and received by the faithful in the LORD's supper.

Bread and Wine, received into our Bodies, with a firm Faith, as Emblems of the Body and Blood of the crucified JESUS, are the certain means by which the Benefits of his Sufferings and Death are conveyed to our Souls.

*Quest.* What are the Benefits whereof we are partakers thereby ?

*Ans.* The strengthening and refreshing of our Souls by the Body and Blood of *Christ*, as our Bodies are by the Bread and Wine.

The Benefits of a worthy receiving of the Sacrament of the LORD's Supper are chiefly these; the strengthening of our Faith, the increase of our Hope, the enlarging of our Charity, and the enabling us to resist Sin, and to do the Will of GOD in an acceptable manner; which things entitle us to the Promises of GOD, and secure to us his continual Favour.

*quest.* What is required of them who come to the Lord's Supper ?

*Ans.* To examine themselves, whether

they repent them truly of their former Sins;  
 steadfastly purposing to lead a new Life; have  
 a lively Faith in God's mercy through *Christ*,  
 with a thankful remembrance of his Death;  
 and be in Charity with all Men.

The Examination required of those who partake of this holy Feast, is a Review of their past Lives; and an Enquiry into the state and condition of their Souls, to learn whether they have forsaken Sin, and are turned to GOD; whether their purpose of leading a virtuous and holy life be strong; whether their Faith in GOD's Mercy, in imparting to us the Merits of CHRIST's Death for our salvation, be steadfast; whether they can commemorate the Death of CHRIST with thankfulness; and whether they are in Charity with all Mankind, If they find themselves thus prepared, no Impediment lies in the way of worthily receiving the Sacrament of the LORD's Supper; and should they, upon Examination, find they are not thus qualified; no time ought to be lost before they set about an amendment of Life; lest Death and the Consequences of Sin come upon them unawares and unprovided.



